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as to what there could possibly be in that place to write about, as although the Tehuelche mind can comprehend writing letters to friends or officials, it by no means understands keeping a journal; and 'some untutored Indian' might probably, if suspicious that 'i'faith he'll prent it,' instead of waiting to cut up the book, anticipate all reviewers by cutting up the intended author himself. 203

On the 18th of November the camp at Henno was broken up, and all marched a few leagues to the west, crossing successive rocky ridges running parallel to the Cordillera, and divided by well-watered valleys, and encamped near a valley watered by the same river, which between this place and Henno makes a considerable bend. This station was named 'Chiriq,' from a description of bush, with a leaf somewhat resembling that of the sloe, which grows abundantly on the banks of the stream. The wood of this shrub is soft and of little value, but burns well when dry. At this time neither flower nor fruit was visible, but it was described to me as bearing a berry resembling the currant. Since our departure from the wooded river Sengel, a description of cactus, or, as the Spaniards call it, tuna, bearing a tasteless fruit something like the ordinary prickly pear, had been met with occasionally, and found very troublesome, for as it grows close to the ground its spines are very apt to lame the horses if not carefully avoided in the chase. From Chiriq a large plain appeared to extend for some leagues to the westward, bounded north and south by a wooded range of hills, and extending apparently to the bases of the lofty snow-covered peaks of the Cordillera, which appeared to form a complete barrier. 133 137 133

During our stay here an incident occurred which led to the collection and comparison of the traditions concerning the hidden or enchanted city which still are current and believed among the Indians and Chilotes. 538

One day while hunting we were startled by a loud report, as of the discharge of a cannon, and looking to the west saw a black cloud of smoke hanging above the peaks of the Cor-

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dillera. My companion Jackechan told me that on several previous visits to this station the Indians had observed similar columns of smoke in the same direction. On one occasion so convinced were they that it was caused by human agency, that a party set out to endeavour to penetrate the forests and reach the dwellings of the unknown residents, which the smoke was believed to point out. They proceeded some distance into the recesses of the mountain forests, but the extreme difficulties of travelling compelled them at last to abandon their purpose and retrace their steps. It is of course most probable that both the explosion and the smoke proceeded from some unknown active volcano in the range; but the Indians firmly believe in the existence either of an unknown tribe, or of an enchanted or hidden city. The Araucanians when met with farther north had a story current amongst them of having discovered a settlement of white people, who spoke an unknown tongue, in the recesses of the mountains in the same vicinity. The Chilotes and Chilians from the western side fondly cherish the belief in the existence of La Ciudad Encantada, and the mythical people Los Cesares, to the discovery of which, according to De Angelis—to whose research is due the collection of all the records on the subject—the attention of Buenos Ayres, Lima, and Chili was so long directed. A Chilote or Valdivian, name Juan Antonio, narrated to me that he knew a man who was acquainted with another who had heard from a third that the last-named deponent was one of a party who visited the coast opposite to Chiloe for the purpose of wood cutting. They ascended in their boat a river, which as described was probably the upper course of that which we afterwards struck in the Cordillera. Having reached the woods, they separated to cut timber. One of the number was missing at the evening camp-fire; his comrades, however, waited for him, but gave him up at last, and were already preparing to return, when he rejoined them, and recounted a strange adventure. Deep in the forest he had come upon a path, which he followed

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for some distance, till he heard the sound of a bell, and saw clearings, by which he knew himself to be near a town or settlement. He soon met some white men, who made him prisoner, and after questioning him as to the cause of his being there, blindfolded him, and led him away to an exceedingly rich city, where he was detained prisoner for several days. At last he was brought back, still blindfolded, and when the bandage was removed found himself near the place of his capture, whence he made his way back to his comrades. Juan Antonio, the narrator, and Meña, one of the Chilian deserters who was present, fully believed this story, which, however, bears a suspicious resemblance to one told a hundred years before; and both declared that it was all caused by witchcraft or enchantment. 538

Another curious story was related to me, the hero of which was a mischievous imp of twelve years old, who was afterwards attached to my service as page, and for impudence and uselessness might have been a page of the court of Louis Quatorze. He had been in company with Fayel's tribe of Indians and Valdivians in the neighbourhood of the Cordillera. One day the hopeful boy was missed, and although careful search was made, no traces of him were discoverable. Three months afterwards he turned up again, dressed in the same clothes and in remarkably good condition, his spirits and impudence undiminished. My friend Ventura Delgado, a white Valdivian, who was in the camp at the time of his absence and return, vouched from personal observation for so much of the story. When questioned as to his whereabouts and with whom had he been, he answered with confidence, 'With the man on the island in the lake.' There was no known lake nearer than Nahuel-huapi, thirty miles distant, though a chain of lakes must from old accounts exist within the Cordillera; and it certainly was strange how, if he had wandered in the forest for so long a period, subsisting on roots, strawberries, and the plant named talka, he should have preserved his well-fed condition; it was equally

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538 puzzling to imagine why if made a captive by strangers he should have been allowed to return.

Another curious fable was told by my guide J'aria, when we were travelling from Punta Arena, *apropos* of the wild animals in Patagonia, on which Lieut. Gallegos was enlarging. J'aria asked if I had ever heard of the Tranco, or Trauco, which the Chilotes aver inhabits the western forests of the Cordillera. Gallegos declared that there was no doubt of its existence, and described it as possessing the form of a wild man, covered with a fell of coarse shaggy hair. This nondescript—a specimen of which would no doubt be invaluable to, though not met with on those coasts by Mr. Darwin—is said to descend from the impenetrable forests and attack the cattle on which it preys. This is possibly a pure invention, emanating from the aguardiente muddled brain of a Chilian, but it seems to have a certain relation to the vague stories of unknown wild tribes dwelling in the unexplored and wooded mountain regions. It is hard to convey the sense of mysterious space and undiscoverable dwelling-places impressed on the spectator by the vast solitudes of the mountains and forests of the Cordillera. The inexplicable sounds of crashing rocks, or explosions from unknown volcanoes, and the still stranger tones which resemble bells and voices, all suggest to the ignorant and superstitious natives confirmation of the strange circumstantial stories handed down for several generations, and it is hard for any one, even with the assistance of educated reason, to resist the powerful spell of the legends told in sight of these mysterious mountains. My readers will perhaps laugh at the narration of these vagaries of imagination, or will inquire what is the legend of the Cesares, and of the enchanted city. If they have read the delightful pages of 'Westward Ho,' they will not be unacquainted with the shifting mirage of that rich city; which, from Mexico to the Magdalena, mocked the search of so many eager adventurers. The Gran Quivira of New Mexico, the fabled Iximaya, the El Dorado

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of Guayana, and El Gran Paytiti of Brazil, the baseless fabrics of many a golden vision, are found repeated with change of place and circumstances in this city of Los Cesares. There is a curious combination of three distinct strands of legends in the chain which connects the marvellous stories of the Northern Indians and Chilotes with the accounts so circumstantially deposed to, and firmly believed by, the Spaniards of the last century. The first is the conquest of Los Cesares in 1539. Sebastian Cabot, from his settlement of Carcarañal on the Parana, sent his pilot Cesar with 120 soldiers to explore the river, 60 being left to garrison the fort;* this expedition proceeded as far as the junction of the Parana and Paraguay, which latter river they ascended to the Laguna Sta. Anna, on the way defeating the hostile Indians. They reached the boundaries of the Guaranis, with whom they made friendship and returned. They next set out to proceed overland to Peru, and crossed the Cordillera. After making their way against incredible difficulties, they reached a province, the inhabitants of which were rich in cattle, vicuñas, and gold and silver. The ruler of the province, 'a great lord,' at whose capital they at last arrived, received his Spanish visitors kindly, and entertained them with all honour, until at their own choice they were allowed to return enriched with presents of gold and precious stuffs. The Spaniards regained their fort on the Parana only to find it a deserted ruin; the Indians having surprised and massacred the garrison. Cesar thereupon led his party to the settlements, and thence started on another expedition, in which he again crossed the Cordillera, and from a height beheld, as he imagined, the waters of the Pacific and Atlantic on either hand, probably mistaking some large lagoon for the distant Atlantic. He then made his way up the coast to Atacama, and thence to Cuzco, at which city he joined the conquerors just at the period of the capture of the ill-fated Inca Atahuallpa.

* Fte. S. Espiritu.

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177 This marvellous traverse of all the country was spoken of
538 ever after as the conquest of Los Cesares, and the whole account was set forth by Ruy Diaz Guzman in 1612, whose authority was one of the Conquistadores of Peru, named Arzon, who had learned all the particulars from Don Cesar himself in Cuzco. It does not seem, however, that more than this name, and perhaps the tradition of the rich Indian city, were preserved in the romantic rumours that began to obtain currency in the seventeenth century, and continued to gain credit till 1781, when the Fiscal of Chili, having been charged to make inquiry, summed up in an elaborate state paper all the evidence in favour of the existence of a rich and strong city, situated somewhere between 45° and 56° south, and urged the Spanish Government to authorise an expedition to discover and take possession of it. The city was described by various veracious (?) authorities as 'defended by walls, ditches, and ravelins, the only entrance being protected by a drawbridge, besides which cautious sentries were always stationed on an adjoining hill to detect intrusive strangers. The buildings were sumptuously constructed, the houses being of wrought stone with azotea roofs; and the churches were covered with glittering roofs of silver, and gorgeously furnished within. Of silver, too, were all utensils, knives, and even ploughshares made; and the inhabitants used golden stools and seats. They were light-complexioned, with blue eyes and thick beards, and spoke a language unintelligible to both Spaniards and Indians. They wore jackets of blue cloth, yellow capes, and blue wadmal drawers and loose silk trousers, with large boots and small three-cornered hats! They possessed numerous cattle, marked with brands similar to those of the Spanish colonists; but their principal article of cultivation was pepper, in which they traded with their neighbours, maintaining withal a complete system of exclusive isolation.' By one account the population was composed of the descendants of the crews of several ships which had been wrecked in the Straits of

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Magellan from 1523 to 1539, the survivors of which had made their way overland and founded a settlement. A wandering padre was said to have received the news of its existence from some Indians, accompanied by a knife as a token, which was recognised as having belonged to the captain of a stranded vessel. The padre set out to discover his countrymen, but lost his life on the road. Another more precise tradition declared that the surviving inhabitants of Osorno, after having maintained a heroic defence against the Araucanians, under the victorious chief Caupolican, in 1589, made good their escape with their families and cattle to a peninsula in a great lagoon thirty miles long and seven or eight wide, situate near Reloncavi, or the volcano called Osorno, where they built a city strongly defended on the landward side by a fosse and drawbridge raised every night. This lagoon was by others said to be that of Payeque, near a rapid stream named Llanqueco. An explorer named Roxas, in 1714, who started from Buenos Ayres, and whose route lay south-west from Tandil and the Volcan, gives most precise distances and landmarks to define the position of the Cesares. He mentions especially a river with a ford only passable during one period of the year, and a hill on which is found much magnetic iron ore. These landmarks, and the rest of his description, point to the locale of that remarkable rock formation mentioned in page 105, which, seen from a distance, might well cheat a traveller into the belief that he beheld a fortified town. Wáki pointed it out to me, and said, jokingly, 'Perhaps Christians live there.' The 'Indians of veracity,' so frequently quoted in these accounts, who were, however, all bound to keep secret the access to the city, doubtless confused their recollections of different settlements visited in their migrations; and the Spaniards, prepared to receive any new wonder, wove into the marvellous tale all the stories told them, and regarded the joint fiction as undoubted fact. But two more remarkable phases of this legend, and then we return to practical Indian life. A military

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177 party, who set out in 1777 from Rio Bueno, and marched to
538 Lake Llanquechue, crossed the passes of the Cordillera, under Osorno, and passed the night near the snow line. They heard distant artillery, and beheld the head of a great Laguna on the eastern side; they brought back the astounding intelligence that two distinct towns existed, one peopled by a race of Spanish origin, the Auca-Huincas, at war with the Tehuelches; and the other by Englishmen, or Moro-Huincas, who lived in amity with the Indians. And the Fiscal of Chili, in his report, insisted strongly on the necessity of rooting out these audacious islanders who had dared to plant themselves in the dominions of 'our Lord the King.' Just as the jealous fear of the encroaching English were thus mixed up in the Spanish version of the mysterious Cesares, so the Indians connected them with the traditionary glories of the great Inca race, and spoke of the Indian Cesares; and the potency of the fable was shown by a proclamation put forth by the heroic and ill-starred Tupac Amaru, who headed the unsuccessful rebellion against the tyrant Christians in 1781, styling himself 'Inca, Señor de los Cesares y Amazonas, con dominio en el Gran Paytiti.' But success mocked his grasp, and he perished by the hand of the executioner, just as the rich and coveted city whose lordship he claimed has eluded many an explorer who has sacrificed his life in the hopeless search. But the patient reader is probably weary of enchanted cities, and glad to return to the daily routine of our Indian life, though it was at this time
224 butcherly enough. It was the all-important season of young guanaco hunting; and though the chase afforded plenty of riding, it could hardly be said to offer sport; but to the Indians it was a matter of business, as their clothing and stock of skins to trade with depended on the number of young guanaco killed at this time. Some notes of the habits
136 of the guanaco and rhea, or ostrich, which furnish the Patagonian Indians with food and clothing, may not be out of place, though all critics are warned that they are not those